

## WOMEN'S SOCIETIES.

(Continued from page 7.)

As a people we ought to examine ourselves and see what sins we are guilty of and what can be restrained by public legislation and enforcement of law. As Christians especially we ought to see whether our skirts are clean.

Is it not more than possible that this fearful war that has been sent upon us, has come as God's way of punishing us as a people?

Let us confess our sins to God and see if He will not have mercy upon us and deliver us.

Let us remember that it is righteousness that exalteth a nation, and that sin is a reproach to any people.

## THE SUNDAY SCHOOL

HEZEKIAH, THE FAITHFUL KING.

July 15, 1917. 2 Chron. 30:1-13.

**Golden Text:** "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

When a painter wants to bring out a picture painted in light colors, he places it on a dark background. It would be hard to find a darker background than that furnished by Ahaz and his reign. Upon this background the writer of Chronicles throws the picture of Hezekiah. Of Ahaz it was said (chap. 28:1), "He did not that which was right in the sight of the Lord." On the other hand he greatly sinned against God and caused his people to sin likewise. Of Hezekiah it is said (2 Kings 18:3, 5, 6, 7), "He did that which was right in the sight of the Lord, according to all that David his father did. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth."

The contrast between father and son is so great that we would like to know under what influence Hezekiah grew up that made him so different from his father.

As soon as Hezekiah ascended the throne he began great reforms in the kingdom, and they were greatly needed. He inherited from his father an empty treasury, a ruined people, an unprotected frontier and a shattered army. He improved material conditions very greatly and brought peace and prosperity to his people. One of his great works was to hew out a great reservoir from the solid rock in the city and built an aqueduct to bring in an abundant supply of water. But these works were not his greatest.

When he ascended the throne heathen altars and heathen worship were found in all parts of Jerusalem and throughout the land. The temple had been desecrated, its worship stopped and the priests and Levites had been scattered. He put a stop to the idolatrous worship, gathered the priests and Levites and ordered them to cleanse the temple. He re-established the worship of God with a great dedication feast, with its sin offerings, burnt offerings, thank offerings and peace offerings.

He planned to observe the Passover, but it could not be held at the proper time, in the first month, because there were not enough priests who had ceremoniously cleansed themselves. It was postponed until the

second month. This change of date was provided for in Numbers 9:10, 11.

Years before the ten tribes had ceased to go up to Jerusalem to worship, when they rebelled against Rehoboam, Solomon's son. Hezekiah did not see the necessity for the people of Israel to stay away from the temple because they belonged to a different kingdom from Judah, so he sent an invitation to them by messengers, who went through all the land, to come to the temple to join in the re-establishment of the Passover.

The sending of the invitation (vs. 6-9) is one of the most remarkable cases of mission work ever done by any of the children of Israel. It may really be called foreign mission work, for Judah and Israel were then and had been for a long time, two distinct nations.

This invitation is not primarily that they return to the temple service, but that they return to God. And Hezekiah makes them two promises if they will do this. One was that God will be with them, and the other that He would bring back to them their kinsfolk and fellow-countrymen, whom the Assyrian king had carried away captive.

That is just the offer that can be made and ought to be made to-day to every soul in the world. The soul that repents and comes to God will find rich blessings in God's presence for himself and his loved ones.

Some of the people scorned his message and mocked his messengers. But others accepted and attended the Passover. And God put it into the hearts of the people of Judah to attend. So there was a great multitude gathered there for this feast.

The message that Hezekiah sent to Israel is just the message that every Christian should carry or send to every unconverted person that he can reach in any way. It is the call to repentance and turning to God. To him who does this the same promises can be made as those offered by Hezekiah. God is always ready not only to receive the repentant sinner, but to come to Him in order to bless Him. God will also for his sake bless those who are dear to him. Christian, be a messenger for the great King.

## DID JOHN PROVE HIS CASE?

By Judge John Newton Lyle.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:30-31.

During the first half of this year, 1917, the Sabbath schools have been studying John's gospel. At the start we were advised by the makers of our lesson helps to keep an eye on the evidence he presented and see if he accomplished the purpose of his writing his book, as stated in the verses that head this article. Does the evidence he adduces prove his case? This writer, each week, made a note of the evidence presented in the lesson, and gives below a brief summary, and any unbiased mind, that will examine it, will conclude that John more than proved his point.

The first witness he introduces is John Baptist (chapter 1:15-36; and ch. 3:25-36). The Jews held the Baptist as one "sent of God," and they were without excuse for not accepting Jesus as the Christ on his testimony.

Jesus' first disciples accept and proclaim him as the Christ (ch. 1:37-51).

The miracles Jesus did were the sign and seal of his mission. John

cites the first he wrought, to-wit, the turning of water into wine at Cana (ch. 2:1-11).

His authority manifested in his cleansing the temple (ch. 2:13-25).

The Samaritan woman and the Samaritans proclaim him as the Christ (ch. 4:1-29, 42).

Jesus testifies in his own behalf (ch. 4:10, 25, 26).

Another miracle, healing the nobleman's son (ch. 4:46-54).

Healing the man at the pool of Bethesda (ch. 5:1-16).

Evidence to which Jesus cited the Jews (ch. 5:17-47).

Miracles: Five thousand fed; Jesus walks on the sea (ch. 6:1-22).

Jesus declares himself the bread from heaven (ch. 6:23-65).

Peter's evidence (ch. 6:66-71).

Jesus declares himself the Messiah and many of the Jews recognize him as such (ch. 7:28, 29, 31, 40, 41); the light of the world (ch. 8:12, 30, 42).

Jesus declares himself "I am" (the same name of himself Jehovah gave to Moses (ch. 8:56-58).

He gave sight to a man blind from his birth (ch. 9:1-11); the man testifies to his Messiahship (vs. 28:33); Jesus permits him to render divine worship (vs. 35-38; see also Matt. 11:5).

Testimony of some of the Jews (ch. 10:19-21); and Jesus claims to be "one with the Father" (vs. 30-38).

The raising of Lazarus from the dead (ch. 11); the foreknowledge of Jesus shown in this connection (vs. 11-14; also in ch. 12:7; ch. 13:21, and ch. 16:1-4, 20).

The voice from heaven (ch. 12:27, 28).

The patience with which Jesus endured the horrible treatment recorded in chs. 18 and 19 is weighty evidence of his divinity. A mere man, in possession of the power back of Jesus, would have called for his "twelve legions of angels" and destroyed his tormentors.

His resurrection and the events that followed are sufficient evidence of themselves to prove John's point.

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## YOUNG PEOPLE'S SOCIETIES

## GOD OUR HELPER.

M., July 9. The eternal helper. Deut. 33:26-29.  
T., July 10. Strong and tender. Isa. 40:9-12.  
W., July 11. Help in perplexity. Exod. 5:22, 23; 6:1.  
Th., July 12. Shelter in adversity. Ps. 46:1-11.  
F., July 13. Comfort in sorrow. 2 Cor. 1:1-11.  
S., July 14. Protection in danger. Zech. 2:1-5.  
Sa., July 15. Topic—God Our Helper. Ps. 121:1-3.

What help have we received from God?  
On what conditions does God help us?  
What need have we of God's help?

Suppose man were left alone in this world to fight his battles with Satan and to work out his own salvation, how pitiable would be his condition. He might feel very much honored, if an angel were sent to be his helper. But far better than that, God Himself comes as man's helper.

The Eternal Helper (Deut. 33:26-29): Jeshurun is an unusual word and scholars are not agreed as to its meaning. It is used in Deut. 32:15, and it seems to mean "the upright one." The God of the upright, is the God in whom the upright put their trust. He is a God of majesty and power, the God of heaven as well as of earth. He is the eternal God, therefore the only true God. This God is a refuge to all who will come to Him. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Like a child running to its mother, so we go to God, knowing that He will receive us and throw his arms around us to protect us from all harm. He will be our

shield to protect us from our enemies, and our sword to fight with them and to overcome them.

**Strong and Tender** (Isa. 40:9-12): We are apt to think of the strong as rough and as harsh in their dealings with others, but this does not necessarily follow. The strong father is very gentle in handling his infant child. The Almighty God is represented as a shepherd tenderly caring for those that need His help. If the shepherd cares for the lambs, will not our loving Father care for us just as tenderly. He is very merciful and gracious. Even if we go astray, He gently brings us back again. All along life's journey He recognizes our weakness, and gives us all the help we need, and does it in love.

**Help in Perplexity** (Ex. 5:22, 23; 6:1): God had sent Moses to deliver Israel from the land of Egypt. But Pharaoh would not let them go. Instead he increased their burdens. Some men might have been discouraged and have given up. But Moses knew that God had sent him and so he went at once to Him for help in his perplexity. God told him not to be disturbed that He would bring deliverance to Israel. God is always ready to give help to lead us out of our difficulties and perplexities, especially when we are doing any work that He has assigned us.

**Shelter in Adversity** (Ps. 46:11): In the days of Israel there were cities of refuge into which a man might flee from his enemy and be safe, until he was given a fair trial as to any charge that might have been made against him. So God is our refuge against our great enemy, and when we go to Him we are safe. A very striking description of God is given in verse 7 and is repeated in verse 11. He is called first "the Lord of hosts." This may refer to the hosts of created things; or to the heavenly hosts, or to the hosts of the redeemed. It more probably includes all of these ideas. Our God is the God of all power and authority and dominion. He is the King of kings and Lord of lords. When we think of His infinite majesty, we may have some hesitation about coming to Him. So the Psalmist calls Him the God of Jacob. This is a very unusual title. We would not be surprised if he had said the God of Abraham, or of Moses, or of Elijah. These men were great in faith and works. Jacob was just an ordinary every day man so far as his spiritual life was concerned. The good and the bad are so mingled in his character that it is hard to tell which predominates. That is the reason why we can find comfort. If God is willing to be called the God of Jacob, we need have no fear in coming to Him, for He will certainly open His arms and His great heart of love to receive us.

**Comfort in Sorrow** (2 Cor. 1:1-11): What a wonderful combination of terms we have in verse 3. If any one is in trouble of any kind, let him ponder this verse. God is called "the Father of our Lord Jesus Christ." Although He loves His Son with an infinite love, He loves us enough to give His Son for us. He is also called "the Father of mercies." "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). "His mercy endureth forever" (Ps. 136, each verse). He is also called "the God of all comfort." No matter what may be the cause or the kind of our sorrow, our Saviour promised (John 14:16-18) that he would not leave us comfortless, but said that he would come to us. In addition to this he promised to send the Comforter, who is the Holy Spirit.

**Protection in Danger** (Zech. 2:1-5): When in danger we can call on God.